

The Quaker Converted: (2)

O R,

The Experimental Knowledge of Jesus Christ Crucified,
In opposition to the Principles of the *Quakers*, declared;
In a Narrative of the Conversion of one in *Hartfordshire*,
who was for some Years of their Faith and
Principle, and inclined unto them.

The manner how he was wrought off from them by the Lord.
And several dealings of Christ with his Spirit afterwards.

With some things annexed for detection of their Errors and
Delusions, and prevention of the growth thereof.

Written by Himself in his own Words and Phrases.

Likewise an Epistle Dedicatory by *W. HAWORTH*,
Minister of the Gospel at *Hartford*.

Dinsdale
(16.)

John 5. 39. Search the Scriptures.—They are they which testify of me.
24. 25. For there shall arise false Christs, and false Prophets, and shall show great
Signs and Wonders; inasmuch (that if it were possible) they shall deceive the very
Elect.
4. 22. Ye worship ye know not what: we know what we worship; for Salvation
is of the Jews.
12. 30. Therefore [David] being a Prophet, and knowing that God had sworn
with an Oath to him, that of the Fruit of his Loins, according to the Flesh, he would
raise up Christ to sit on his Throne: 31. —Spoke of the Resurrection of Christ.—
16. Therefore let all the House of Israel know assuredly, that God hath made that same
Jesus whom ye have crucified, both Lord and Christ. Ch. 5. 31. Him hath God exalted
with his right Hand, to be a Prince and a Saviour, for to give Repentance to Israel,
and forgiveness of Sins.
John 15. 26.—When the Comforter is come—he shall testify of me. Ch. 16. 14. He shall
glorify me, for he shall receive of mine, and shall show it unto you. 1 Joh. 4. 2. Here-
by know ye the Spirit of God; every Spirit that confesseth that Jesus Christ is come in
the Flesh, is of God.
Ch. 9. 28.—Christ was once offered to bear the Sins of many. Ch. 10. 12. This MAN, af-
ter he had offered one Sacrifice for Sins for ever, sat down on the right Hand of God.
Heb. 13. 39. And by him all that believe, are justified from all things, from which ye
could not be justified by the Law of Moses.
Rom. 3. 28. Therefore we conclude that a Man is justified by Faith, without the Deeds of the
Law. Read likewise Rom. 10. 4. Ch. 4. 25. 2 Cor. 5. 21. 1 Cor. 1. 30. &c. &c.
Printed for J. Robins, at the Golden-Lion in Paul's Church-Yard, 1690.



The Epistle Dedicatory.

To the Church of Christ at Hartford.

Well-beloved in the Lord.

IN this Relation which follows, you may see some of the Quakers rotten Opinions. You may remember how joyful we were when the Lord cast this Young-man unexpectedly amongst us; how our hearts were refreshed in the speaking forth of these ensuing things: And whereas we had mourned that some had gone out from our Meetings to them, in this one instance the Lord hath abundantly made it up to us, let Christ have the glory. None of those that went out from us were properly of us, had received the Gospel that we believe; No, it's not possible for any to receive it truly, and forsake it: But this young Man was fully of their Way, Spirit, Faith, and Principle, (as any may see by reading this little Book.) Though he made not such an open Profession as others of them, yet went farther than most of them towards that which they call Perfection: yea, he was, as Luther said of himself before his Conversion, an honest Monk, so an honest Quaker, true to his persuasion. I have thought it meet, by the advice of my worthy Brethren in the Ministry, to expose this Narrative to the open view, although the meanness of the Person's Education, and the little time he hath had for proficiency in the knowledge of the Gospel, might discourage in this matter on the one hand; yet on the other hand, the profit that we hope may be reaped (through the Lord's Blessing) by many, especially at Hartford, in the reading of it, both as to the reducing some from them, and preventing some staggering ones, confirming also others in the Faith of the Gospel, hath prevailed with me to print it. And indeed, Instances of this nature are so famous and rare, viz. For any to be recovered from this Betwüchling; and this In-

stance none of the least, that I could in Conscience do no other. This wish being an experience that the Lord in rich Mercy gave him, I hope will take the deeper impression upon the Minds of People: For my own part I see such clear, distinct, sound Gospel-knowledge in it, that I dare say confidently it is no other than the Finger, the eminent Finger of God upon his dear elect Child: And the more remarkable is it, in that he was a stranger to us all, conversed with none of us, most of these things were taught him alone in the reading of the Scriptures. Flesh and Blood hath not revealed this to thee, may we truly say, but our Father which is in Heaven; the Spirit of Wisdom and Revelation in the Mystery of the Father and the Son hath been upon him. O that every one of you (my dear Brethren) and every one in Hartford had the knowledge of Christ thus distinctly formed in you! till which thing be, the Soul of him, to whom Christ hath committed you as his charge, shall travail in birth, and be in pain: Blessing the Lord that his poor Labours have not altogether been in vain as to this matter. O that it might please Christ to direct my faithful Brethren in the Ministry, in their respective places where they are cast in the Countreys, to open and insst more on the great New-Testament fundamental Truths in the Blood of Christ! My daily Prayer to Christ is, that we all may be made able Ministers of the New-Testament: We have but Law and Gospel to preach, let us keep them distinctly in their places; the Law for the knowledge and conviction of Sin, yea of first evil Motions to be sin. The Law is spiritual, Rom. 7. and requires perfect and perpetual Obedience of every one that will be justified by it, and admits of no Repentance at all in case of any failure. Now the Law is weak through the flesh, Rom. 8. Man is breaking it every moment by his crooked thoughts: this would let a Man see his Sins to be mountainous and innumerable, and so bring down every high thought, and lay him low, giving him to see the need of the Righteousness of another, not being able to answer the requirements of the Law; thus the Law is our Schoolmaster to Christ. Then the Gospel, the Balm of the Doctrine of the free Justification of a Sinner in the Blood of Christ; for the Wound, this Oile to be poured into the Gashes of Conscience, how would it Heal, Settle, Confirm, Comfort; and the Soul thus finding a Saviour and Sweetness in Christ, this would be as new Wine, and he would soon discern all poisonous drinks. Whoever hath tasted that the Lord is Gracious, never takes up with the Quakers Christ. O that the Gospel were studied by us, and preached by us more!

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These things that follow have established me in the Preaching of it.

1. That the Purity and Holiness of God's Majesty is such, that nothing is accepted of him but what is every Way perfect and compleat. We are very prone to measure God by the rule of our own Imagination; and to think that what appears to be Righteousness with us, is so with Him: Whereas we are to conceive of God according as the Scriptures set Him forth to us, and to bring our Righteousness to the Bar of his Tribunal, and see whether it will bear the Tryal, see whether it will hold out to justify in his sight; when as Job 5. 15. The Heavens are not clean in his sight. Job 4. 18. He chargeth his Angels with Folly; which is too little to speak of the bad Angels.

2. None of the Sons of Men since Adam's Fall (that was no more than Man) hath ever brought, neither can any of them bring this perfect and compleat Righteousness to God: Look to the best Men that ever were sanctified, and that eminently by the Holy Ghost, yea some of the Prophets, Patriarchs, and Penmen of the Holy Scriptures, see what they say of themselves, and what is said of them. Abraham had Righteousness, he had Works; yet Rom. 4. 2. these were not to be gloried in before God, only in the sight of Men: David, Psal. 143. 2. prayeth to God in this manner, Enter not into Judgment with thy Servant, for in thy sight, &c. Therefore Psal. 32. 1. he placeth the Blessedness of Man in the Forgiveness of Sins; Blessed is he whose Sin is covered, &c. which is mentioned in Rom. 4. Isaiah c. 6. 5, I am a Man of unclean lips, Chap. 64. 6. We are all as an unclean thing, and all our Righteousness, &c. Hear Job, called a perfect Man c. 9. 30. If I wash my self with Snow-water, and make my Hands never so clean, v. 31. Yet shalt thou plunge me in the Ditch, and mine own Cloaths shall abhor me. Let us look at Daniel, so much beloved of God, how he confesseth Sin, as well for himself as the People, Dan. 9. 7. Ezra likewise c. 9. 15. Paul in Rom. 3. 9, 10. tells us, That all, both Jews and Gentiles, of whom the World consisted, were under Sin, and not one righteous. Ver. 23. All fallen short of the Glory of God. 1 Job. 1. 8. If we say we have no sin, we lye, &c. He writes to those that were called, and sanctified, and takes in himself with them, and all Saints that ever were, or ever should be. And its but a lie to rest so in any Righteousness, as to take us off from Confession of Sin. This is spoken to make them prize the more, Forgiveness of Sin by Christ's Blood.

3. *Jesus Christ of Nazareth that was born at Bethelhem, that was of the Seed of David according to the Flesh, brought this Righteousness. He was called the Holy One, and the Just; in Daniel he is called the most Holy; in Jeremiah, the Righteous Branch: in Peter, A lamb without Spot and Blemish: in 2 Cor. 5. ult. Knew no Sin.*

Now this came to pass,

1. *In that He was born of a Virgin in an extraordinary Way. Luke 1. 34. The Holy Ghost shall come upon thee, and the Power of the Highest shall overshadow thee; therefore that Holy Thing that shall be born of thee, &c. Thus there was no Original Sin in him, or upon him.*

2. *He who brought this Righteousness, was the Holy One, in that being the Anointed, having the Spirit without measure, by his Active Obedience in his Life absolutely and compleatly fulfilled the Law of God in all things, and at all times; Rom. 8. 4. That the Righteousness of the Law might be fulfilled in us. How can that be, but only as Christ in our nature fulfilled it for us by his Holy Life? Mat. 5. He came to fulfil the Law: I come to do thy Will, O God, in Hebr. 10. 7. Now this was required in the Sanction of the Law, viz. Do this and live, either we must, or another for us, otherwise no Life: We could not, through Weakness in the Fall, therefore Christ came and did all in our place and stead.*

3. *By laying down a Full Price for the Sin of his People by the Sacrifice of himself, suffering Death on the Cross without the Gates at Jerusalem. Therefore this his giving himself to Death, is called ἀντίλυτρον, a Satisfactory Price of Redemption in the room, and place, and stead of another. That God hath Justice in him, the very Light of Nature sheweth, Rom. 1. ult. it's said of the Heathens, who knowing the Judgment of God, i. e. his vindictive Justice; The barbarous People, Acts 28. 4. could say, Vengeance would not suffer Paul to live, when they saw the Viper upon his Hand, apprehending him to be a Murderer. They saw this in the Deity, viz. A Vengeance ready to punish Sin. Now this is as dear to Him as his Mercy, it being himself, it must therefore be satisfied, being wronged by the Sin of Man; and He cannot deny himself. And if it should rest upon those that had sinned, it would have burned to the lowest Hell, and, and so the Lord would have been deprived of all Worship and Service from his People: But now this way it is satisfied, viz. the Father*

Father poured out all his Wrath upon his Son Jesus Christ, upon whom the Guilt of his People was charged; Isa. 53. All our Iniquities met upon him; and therefore it's said in that 53^d Chapter, He was bruised, stricken of God. In Ga^l. 3. 13. Made a Curse. Zech. 13. Awake, O Sword, against thy Shepherd, against the Man my Fellow, smite the Shepherd: And now He being God as well as Man, his Fellow, Co-equal, bare up under this Wrath.

4. This Righteousness of Jesus Christ, becomes ours by Imputation; it is reckoned ours, and accounted ours by the Father's Act: As if we had thus done and suffered, these Scriptures speak thus much, viz. Rom. 5. 19. By the Obedience of One, many are [made] righteous. 2 Cor. 5. ult. That we might be made the Righteousness of God in Him. Now we are made Righteousness in the same way as He was made Sin, for these two are set in contradiction to one another; but he was not made Sin by Inhesion, for He knew no Sin; therefore this way, viz. by Imputation. Jer. 23. 6. He shall be called (i. e. He shall really be) Jehovah Tsidkenu, The Lord our Righteousness; he had spoke of him as the Righteous Branch, springing up from David, as being made Flesh in the 5th Verse, and here, as Jehovah. Here is both his Manhood and Godhead, and as thus He is our Righteousness. This cannot be spoken of the Light that every Man hath: For, is that the Branch from David? Or, is that Jehovah, God that gives being to all things? Nor of the Spirit, that cannot be called the Branch. Nor of Faith, nor of Works, of what sort soever; but only of Jesus Christ, that He is our Righteousness: not only giveth Righteousness, but He is our Righteousness by Imputation.

The Doctrine of Imputation of Christ's Righteousness, (though W. Pen, in his Serious Apology, pag. 148. blasphemously calls it, A Doctrine of Devils) is very rational to them that are taught of God.

1. If the Guilt of Adam's first Transgression was ours by Imputation, which cannot be denied, from Rom. 5. 12. In whom all have sinned: If that first Sin, so many thousand Years since; why not the Righteousness of Christ sixteen hundred Years since? If that to all his Seed and Children, why not this to Christ's Seed and Children?

2. If Christ Jesus had the Guilt of Sin really charged upon him, and imputed, when as He had no Sin inherent; what else is to be understood.

flood by that, 2 Cor. 5. ult. He was made Sin? If, as some would have it, only the punishment of Sin, in being offered and sacrificed. Punishment hath always respect to Sin, otherwise it is not poena, but must change its Name, then the Guilt of the Sin of his People must be imputed to him. And this was plainly figured in the Sacrifices under the Law; when all the Sins of Israel were confessed over the Heads of the Beasts, and so offered and slain: If this be true, why not then Chrill's Righteousness to become ours the same way, viz. by Imputation.

3. Was not Christ the Second Adam, and so a common Head and Representative? Now what such an one doth, is as much as if they did it that are represented. Christ was a Surety, Heb. 7. 22. Why then, his Paiment is ours; what he had, did and suffered, was not so much for Himself, as for his Members.

Fifthly, There is much difference betwixt this Righteousness of Christ, and that which the Apostle Paul calls his own, in Phil. 3. 9. in which he saith, he would not be found in the Day of Judgment to be justified by in the sight of God: There he makes a plain difference betwixt those two Righteousnesses, viz. his own, which he calls the Righteousness of the Law, and that which is through the Faith of Christ, which he calls the Righteousness of God.

1. Our own Righteousness is within us, inhering in our Souls. It consists in those Gifts and Vertues that the Spirit of God works in our Minds, and we express these outwardly in the observation of the Moral Law in our walkings amongst Men: Now that this is properly our own Righteousness, though it is effected by the Spirit in us. 1. See how the Scripture speaks of it; Faith is called your Faith, and Love is called your Love, Col. 1. 4. In Deut. 6. 25. It shall be our Righteousness if we keep his Commandments. Job 27. 6. My Righteousness I hold fast, and will not let it go. Matth. 5. 20. Except your Righteousness exceed, &c. 2. Our Souls are the Subjects of this Righteousness; it is really in our Minds, therefore ours. 3. We put forth the Actions wherein this Righteousness consists, both Internal and External: Is it not we that believe, and we that repent, though the Spirit works Faith in us? God is said to work in us to will, Phil. 2. yet we will, to do, yet we act, and we perform: Are not we said to pray, though the Spirit works Prayer in our hearts? 4. Was not Adam's grace which was concreated with him, properly his own? Yes surely, Then this is our own Righteousness, though wrought

wrought in us by the Spirit. But that Righteousness of Faith, by which we are justified, is wholly without us in the Person of Christ: It was wrought out Six Hundred Years since: And not one Act, either of our Bodies or Minds, contributes any thing to it, our Faith is no part of it; only by Faith we receive, and view, and apprehend that which justifies us. And whereas it is said, Abraham believed, and it was accounted to him for Righteousness: Not the Action of believing, but that which he rested upon by Faith justified, and was his Righteousness: One then is Christ's personal Obedience, the other is our personal Obedience; one that which Christ wrought, the other that which we work; one is given of God from Heaven, and rests upon Faith, the other is here upon Earth, by Works: Our Righteousness is but the Righteousness of meer Man; the other, the Righteousness of Him that was God as well as Man; otherwise we ought not to trust unto it; for, Cursed is every one that trusteth in the Arm of Flesh: One is perfect and compleat, the other is faulty, imperfect, incompleat as to degree.

6. This Righteousness thus opened, is marvellously well-pleasing to the Father; Mat. 3. This is my Beloved Son, in whom I am well-pleased; This is spoke of Christ as Mediator, representing all his People; the Father looks through Him at all his Members, and is well-pleased with them: The Father's Love from Christ the Son is diffused to all the Elect; this Voice came for our sakes. Ephes. 5. 2. An Offering and a Sacrifice to God for a sweet-smelling Savour; The Father's Heart is at rest in this, it perfumes all the Church with its Odour: 2 Cor. 5. ult. it is called the Righteousness of God, (i.e.) the Righteousness which he approves highly of; because the Righteousness which he in his infinite Wisdom contrived, and the Righteousness of his own Son, that is of the same Nature with the Father, in this our Persons are accepted; Ephes. 1. 6. We are accepted in the Beloved, and our Prayers and Works. 1 Pet. 2. 5. Spiritual Sacrifices acceptable to God through Jesus Christ. Heb. 11. 4. By Faith Abel offered a more acceptable Sacrifice; and without this it's not possible to please God.

This Righteousness we have to offer to Sinners in the preaching of the Gospel; and by preaching it thus, we do not make void, but

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establish the Law : We see by this, how we are saved by the Law, viz. Christ keeping it for us, by a Covenant of Works ; Christ being made under the Law, He fulfilled it : Here is a sweet Harmony between Law and Gospel, now they kiss each other in Christ, so far from being one against the other. The poor, heavy, laden Soul, will thankfully receive this Righteousness, and rejoice and glory in it ; the Sick, this Cordial ; the starved Prodigal, this which is Bread indeed : But the proud Pharisee, the Self-righteous One, the rich Justiciary, he that is whole. The Quaker goes about to make his own Righteousness to stand, and will not submit to this, but despiseth it ; and what will be the issue, but to wonder and perish ?

Give me leave to say, That want of inculcating these things in our Ministry, hath been the cause that so many have been led away with the Error of the Quakers ; and that Professors are not out of danger, till they be made more skilful in the Word of Righteousness. Who sees not (by reading these following Lines) but this young Lad may now engage (without any peril) any Quaker in England in Discourse.

I likewise humbly entreat, that our Brethren would use more diligence and pains in going up and down the dark Countries, taking Examples from these Foxes, who with unwearied travel compass Sea and Land, spoiling the Vines that have tender Grapes, many a young Lamb is torn by them.

My Brethren, Let us be greatly encouraged in this Instance, waiting upon the same Spirit, in reducing others to the Faith in the same manner : And let me engage you, Night and Day, to pray to Christ for the poor Town of Hartford, which now for a long time hath been a Nest of Error, where Satan hath had his Seat ; that now having begun to fall, he might fall as Lightning from Heaven. It's matter of Grief to us, (as you know) that many in the Town, that made a fair shew once, have turned their Backs upon us, and sunk into Formality, discouraging of us all they can ; The Lord give them Repentance unto Life. Others the same in Faith with us, through Childishness, make a Schism in smaller matters Controversial : but most of all, that these Seducers have caught so many simple Hearts in their Nets, and keep them

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them in perfect Popish Slavery and Bondage. O let your Cry go up to Heaven for them! some of his Elect peradventure may be among them; My Bowels, my Bowels for that dark divided Town of Hartford. O cry and pray, That as He hath now in Mercy built us a Tabernacle there, the residue of the People might seek after the Lord, and the Quakers be undeceived.

As for you, my Brethren, let me exhort you to stedfastness in the Faith you have received, and yet more Zeal and Boldness for the Truth. We have to do with a very impudent Enemy, yet remember and believe it; Stronger is he that is with us, than those that are against us. O let not those poor deluded Ones, that have trod under-foot the Blood of Christ, and so left themselves no more Sacrifice for Sin to trust unto; let them not out-strip you in their Zeal they have, but not according to knowledge: And be you not afraid of them, tho you be but a very little Flock, and they swarm as Locusts about you: As High as Heaven is above the Earth, so far is that Spirit of the Faith of Jesus in you, above the Spirit of Antichrist that is in them: And yet a little while, and Christ shall bruise Satan under your Feet.
Amen.

Hold on your way, grow stronger and stronger, quit your selves like Men, walk in Wisdom, and in Love; keep the Unity of the Spirit; abound yet more and more in all Judgment and Experience. Jesus Christ is amongst us (as we all can witness) in his Institutions, that are so much despised by this dark People; He walketh among the Golden Candlesticks. We see a Glory in a crucified Jesus, though they see no Beauty or Comeliness in Him, for which they should desire Him. We eat his Flesh, and drink his Blood; He dwelleth in us, and we in Him: We have both Christ within and without, we have both Word and Spirit, and so we have the better of them that divide these. Let us wish one Shoulder carry on Christ's Interest in that place, and Christ will add to us such as shall be saved, and he will build us up, and finish that good Work that He hath begun among us; and he will throw all Babels down to the Ground, and not leave one Stone upon another. There begins to be a Confusion amongst them already; wait a while, Dagon will fall before the Ark. I testify from the Lord, having

ried this People many a time, and in the Light of the Spirit of Christ, to my utmost (being willing to receive any Truth from any hand) that the Quakers Spirit is, A Spirit of Delusion, and their Doctrine is Antichristian, in diametrical opposition to the Doctrine delivered by the Apostles of Jesus Christ. I testify in the Lord, and I have with me herein the concurrence of many ten thousand faithful Ones in the Land, That if ever Satan transform'd himself into an Angel of Light, it is in this People, coming forth with such a fair pretence of strict Mortification and Self-denial, speaking of Light, Spirit, and Power; therefore let all take heed and beware of them. O how dreadful to deny the Manhood of Christ, the Holy Scriptures (save only what they think serves their turns) to be Saviours to themselves, to say, Christ came and died in vain, and to no purpose, &c. which necessarily follows upon their Doctrine. My Soul weeps in secret to remember what a dumpish, dark, sour, Pharisaical, confused, slavish Spirit we have found some in, whom they have lately caught, and yet withal infinitely proud and self-conceited; the Lord have Mercy upon them.

I now recommend these following Lines to you, keep them by you as a Treasure; they are rich Spoils obtained in a Spiritual Warfare, and dedicated to you, a Temple of the Lord. In this you have the Doctrines which I (who am the least) have been preaching to you, taught me by the Holy Ghost, through manifold Tossings, Trials, Temptations, Desertions, Sadnesses, Buffettings, where-with I have been exercised these Fifteen Years, the Lord is my Witness. And I am willing and ready (through the Grace of Christ) to seal them with my Blood against all Adversaries whatsoever. It comforts me that I can say, I have preached none other things than what is written by the Prophets and Apostles, and how pleasant (as here you see) when the Spirit of Truth in one, echoes to the Spirit it self in another: It is the self-same Spirit that worketh these things in us, and for us all, 1 COR. 12.

In this you have, 1. the Spirituality of the Law of God spoken of.

2. Our Weakness to keep the Law.

3. God's infinite Wisdom and Goodness to provide a Surety in our room.

4. Christ's

4. Christ's great Love in undertaking.
5. Man's great blindness by Nature, cannot see this of himself.
6. His backwardness to receive this Righteousness, till he be brought to utter distress, as the Prodigal was.
7. His proneness to be his own Saviour.
8. God's distinguishing Love and Grace, in enlightning his, and revealing Truth to them by his Spirit drawing of them.
9. The blessed Fruits of Faith; viz. Peace, and Joy, and Love to Christ.
10. The ineffectualness of any other thing, but Faith on Christ to bring the Soul to rest.
11. How the Light within every One, and Obedience thereunto, will not do it.
12. You may see herein the benefit of reading the Holy Scriptures.
13. You may see that the Doctrine of Free Grace, is not a Doctrine tending to Licentiousness, but Holiness.
14. Yet it excludes all manner of Works in the point of Justification.
15. The Compleateness of Justification, viz. from all Sin. These, with more that might be enumerated.

And now I will boldly say, The Gates of Hell, Power and Policy thereof, shall never prevail against these Truths. Notwithstanding the rage and subtilty of Adversaries, we will say, Thou an Host encamp against the Church, Isa. 37. 22. The Virgin Daughter of Zion hath despised thee, and laughed thee to scorn; the Daughter of Jerusalem hath shaken her Head at thee.

I conclude with this, Remember how you have heard and received, and hold fast, Rev. 3. 3. 1 John 2. Read the 18, 19, 20, 21, 22, 23, and this is the 24th, Let that therefore abide in you which you have heard from the beginning: If that which ye have heard from the beginning remain in you, ye shall also continue in the Son, and in the Father. Amen.

I subscribe my self your Servant, for Jesus sake,

Will. Haworth.

The Bookseller to the Reader.

There is a Reply to an Answer of the *Quakers* to this Tract: Writ likewise by the same Person.

And if thou wouldst see farther into the Errors of the *Quakers*, read Mr. *Faldo's* two Books, entitled, *Quakerism no Christianity, &c.*

Sold at the Golden-Lion in *Paul's Church-yard.*

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God which appointeth unto Man the Bounds of his Habitation, and deal-eth with Man as it pleaseth Him, in bringing him to himself, deal with me in manner and Form following.

First, I was brought up to the Publick Worship that was in *England* at that time; And as my Parents were able I was put to School: And the Lord did restrain me, that I did not break out into open Sins, as many did. And being of Age fitting, I went to be an Apprentice in Ignorance that my Master was of that Opinion, namely a *Quaker*: My Parents, after they had knowledg thereof, laboured that I might have the Priviledg to go to the Publick to worship, which Priviledg I had for a time. But after the Prayer-Book was made use of there, I was permitted to go no more, which was a great trouble to me. After a considerable time I grew desirous to go to the *Quakers* Meeting, having heard much talk of them, and of the Gifts their Ministers had; and whilst it was thus with me I was commanded to go: and I went several times, as other Boys did, only this; I was taken off from having delight in Sports and Pastims quickly after my going, and did refuse going to such Delights when I might go.

But being about *Sixteen* Years of Age, as I remember, having some workings upon my Spirit, it was set home upon.

upon me, That there was a God that would take Vengeance on them that did not obey him, nor keep his Commandments; And that there was no escaping of this God; and withal it would be my Portion to fall under his Wrath, if I continued as I was, for I had broken his Commands, this presently followed, Have I Sinned? I will do so no more; and from that time I went on by Degrees to keep my Conscience void of offence, according to that Light which I had: And at that time I was of that Frame of Spirit, that I was ready to assent to every thing the *Quakers* did, whether I had ground for it or not. For when I had not a real Perswasion that that thing which I did was Sin, I had these reasonings in me, There are such and such Men, that are mighty Men in Gifts, and of great Fame, and very just Men, and they do not do these things, therefore it is Sin: And I was ready to go upon this Ground. My Parents also (at such times as I was with them) desired me to go to Church with them, as I had done before, and I refused and would not go. Soon after this there arose great Suffering-times, after which it was ordered, that I went not frequently to the Meetings, but to some few in which they spake; not yielding to any thing I did believe was Sin before God: And after a time being at a Meeting with *Alexander Parker*, as I remember, he made use of these Words, which I found upon my Search in the *1 Thessal. 5. 21. Prove all things, hold fast that which is good.* Knowing by the Words he spake, that it was written in the *Scripture*. And he did explain it in this manner, *Prove all Religions, all Sects, all Opinions*, and Words to this purpose: But as for the way of proof I do not well remember. But there was this thing that was cast into my Heart, That they that are of the same Spirit with the Servants of the Lord which were in former Times, must of Necessity in all things agree with the *Scriptures*; whereupon I searched the *Scripture*, comparing my Condition with it: And as I grew up to understanding, by Degrees I considered with my Self that there was a *Jesus Christ*, which came to save Sinners, and He was this Light within, and by hearing their Discourses, and by one means or other, and knowing that there was such a thing in me as did convince me of Sin, and if I was Obedient to it, I was delivered

delivered from Sin, I did believe this was the *Christ*.

Now the ends of his Coming I did believe were to change me from Darkness to Light, and from the Power of Satan unto God, to bring me into his own Image, to be free from Sin: and by Degrees as I was convinced of Sin, I was Obedient unto the Light within, which did reprove me, and had Power over Sin, and I rejoiced in it, and counted my condition Happy, and thought it would not be long before I was delivered from all my Sin, and be brought into the Image of Christ.

Now to understand the frame of my Spirit, I will insert one remarkable Passage which I did when I was about *Nineteen or Twenty Years of Age*, which is this: I being sent to the Shop for Herrings, and had them delivered unto me; I did dislike some of them, and being sent to the Barrel alone to change some of them, I being a great lover of them, it arose in me what a Brave opportunity I had to slip one into my Pocket for my self, this was the Temptation: On the other Hand came the Light reproving of me in this manner; *I must not do this thing; why if it should be known, it would be a dishonour to my Name, and I should be ashamed to look any Body in the Face; and if it were not known to Man, yet God would know it, and he would Punish me if I sinn'd against Him.* Through which means I did Obey that which did reprove, and touched none but what was my due, and I went Home rejoicing with my Self in this manner, How happy was my Condition now beyond what it had been if I had disobeyed the reproof! and how good was the Lord to me in calling to me, when I was tempted to do that evil! Oh, who would but love such a Lord as this! But little did I think at that time that I had sinned against God: So was I convinced of one evil one Day, and was delivered from it, and another Day another Evil, and had Power over it, and I had Joy and Peace in it.

Now there were some things which the *Quakers* did, that I was not convinced of, and I was ashamed to be found in them, having no Ground for them in my self, which things bred some trouble in me: yet all these things were retained in mine own Breast; For I made known my Condition to no one, because I would not be perswaded to do any thing,

The Quaker Converted.

but what I was fully perswaded of in my own Heart.

Now about the time of my being free from my Master, Mr. *Haworth's* coming to *Hartford*, was ordered to be—— and having heard of his boldness in what he did profess, which the *Quakers* did commend him for, I was desirous to hear him; and through a Fellow-Servant of mine, which had been there and told me the Passages, the next day I went with him to hear; but when I came away, I concluded I had heard a strange Doctrine, and in a strange manner it was preached; I cannot call to mind what it was, notwithstanding I went again, having this in my thoughts all along, that I would prove this way according as I had liberty, from that Passage before-mentioned, and to return to them, which I did believe were the People of the Lord: But I had some affection for his Preaching, because he did open the *Scriptures*, which I had a desire to know; and he did preach often-times to convince of Sin, and deliverance by Faith in Christ: But I did apprehend that he did mean, that Light within me which did reprove me for Sin, only he did not speak in so plain a manner as the *Quakers* did; but I thought he did it through Ignorance, and was willing to bear with that, for I had better thoughts of him, than to preach a Doctrine that leadeth to looseness; having that apprehension of the Doctrine of Christ, making Satisfaction for all my Sins by his Death at *Jerusalem*: But as I went on I had many *ups* and *downs* concerning him, and my Heart was many times in one place, and my Body in another; and had many such reasonings as these in me, saying, *What, shall I stay any longer here?* When he spake that which my Spirit could not relish; and here are but few in this Assembly that live as they ought to do. And if there cometh a time of Persecution, most of them will be dispersed: But the *Quakers*, they stand through all, as the *Apostles* did, therefore they are the People of the Lord. But on the other hand, I had such reasonings as these; Notwithstanding most of these are a loose and wanton People, and a proud People, which adorn their Bodies more than their Souls, and may be Righteous if they will, if they would but obey the Voice of the Lord, which calleth to them in their inward Parts. Though this is not a Rule for me to do as they, yet I will follow

low that which reproveth me for Sin ; and I will see the bottom of their Ways, that I may stand the more boldly against them in the time to come, having liberty from the place fore-mentioned to prove all things : And he did preach many things which did agree with my Spirit ; Amongst the rest he fell upon these words, *Luke 3. 16. He shall baptize you with the Holy Ghost, and with Fire* : Which word *Fire* was a strange word to me ; but as he opened it, it was plain to me, that the Spirit did operate after the manner of Fire, which is by Light and Heat, which I shall speak a little of.

First ; As to Light : The Spirit maketh known Sin when it cometh, which was not seen before : As the shining of the Sun through a Crack into a dark Room, we may behold every small Dust within that compass ; so in this case it openeth dark Mysteries unto us. And as to Heat, as the Fire softneth the hard Iron, so doth the Spirit soften our hard Hearts ; and as it bringeth or changeth Iron into its own Image, so doth the Spirit change us into its Image ; and as the Wood is consumed, so doth it waste and consume our going on in Sin ; and in like manner to Purification, with several others ; which things I much liked, concluding, I had experienced these things upon my own Spirit, and concluded he did speak in a more plain way than he had done before. From whence arose this reasoning in me, when he spake things which I could not apprehend ; it may be it is through my Ignorance, because I do not see that which he seeth, though sometimes I was ready to set them down for false Doctrines. And when I thought of going to the *Quakers*, these things which I did not like among them kept me back, having not ground in my self for to do them ; of which *Silent-Meetings* was the Chief, putting off my *Hat* was another ; for when I met with one Friend or other, if I saluted him with my *Hat*, I knew not that I did offend God, any more than if I did it not, but yet I concluded, That though I could not agree with them in all things, yet I ought to be with them that would be faithful to the Lord, and walk in his Commandments ; these, with many more, after trial of this way. And as I went on, I met with a Passage, *Ephes. 5. 4. Foolish talking and jesting*. And, *Mat. 12. 36. Ye shall give an account for every idle Word*; and

the Light in me assented to it, that I ought not to do so. And when I was reprov'd for it, I was obedient, and by Obedience was delivered from such Sins, from whence I became of few words. And being lifted up in my Spirit to see round me, how I should dispose of my self for the time to come, that I might be delivered from the Snare of Sin, then I beheld the Actions between Husband and Wife in Families, which are Envy, Strife, Malice; that if a Father corrected his Child, the Mother was ready to be offended: And there was scarce one in an hundred which lived as he ought, therefore it was not good for me to be in that State. I beheld the Actions between Man and Man in Trading, and behold Cozening, Cheating, Defrauding one another, and at the lowest many foolish idle Words; and it was not good for me to be in their Condition. Shall I continue as I am a Servant? but what is here? Discontent, Masters will think Servants may do more than they do, and blame them for that they cannot help, and Anger will arise, therefore it is not good for me to be here. Then I brake out in my Spirit, Would God it was my portion to live in a Cave of the Earth, and to have society with no Man; my Food to be the Fruit of the Hedges, and the Fowls of the Air, the wild Creatures of the Earth, such as I could get; my Drink the Water of the Brooks, then should I be free from all these things, not that I was entangled with any at that time; and I think, as I was at that time, I could be contented with that State I was in. Not long after I had this Thought or Suggestion in me, If it pleased God to take me out of the World at this very moment, I have not one Sin to answer for: And I *queried* with my self how this came to pass? And it was thus answered, That I being obedient to the Light which worked in me, had fulfilled the whole Will of God, having regard to that in *Jeremiah 31, and 33. I will put my Law in their inward Parts, and write them in their Minds:* And having fulfilled this Law, I judged my Condition happy, having Joy, and Peace, and Comfort in my Spirit as to God, judging my Condition to agree with the *Scripture*. About this time the Person before-named grounded his Discourse on *Isa. 55.* and did run over the greatest part of that *Chapter*; but in the *7th Verse*, these words, *Let the Wicked forsake his Way,*
and

and the unrighteous Man his Thoughts. Which thing did reach my Condition, having had some strugglings in my Spirit concerning this thing; for I thought that the Motions in me to Evil, were only the Temptations of the Devil. But having now found many places in *Scripture* to this purpose, that they were Sin: The places forenamed for one, *Mat. 5. 27, 28. & 13. 44. & 7. 12. & 22. 37, 38. Rom. 7. 14. For we know that the Law is Spiritual*; which did convince me that the Motions, the Desires that arose in me to Evil, were Sin against God, though not consented to, because they did spring from my Flesh. Being convinced of this as a Sin, I expected to be delivered from it, as I had been from other Sins before; but I found it otherwise, for it was with me then according to that Passage in *Rom. 7. 9. When the Commandment came, Sin revived, and I died*: for the more I looked upon it, the more I saw; and the more I strove against it, the more did it work in me; and I began to be in sore trouble, being taken in it many a time. But I considered with my self, Hath not the Lord promised to make us free from Sin? and is He not faithful? will He not perform? Yea, surely before I die, if I am obedient to Him. But it was ordered by the Providence of God, that I did bear in mind the words of the said Mr. *Haworth*, from *John 5. 40.—And ye will not come unto me, that ye might have Life.* In the carrying on which Discourse, he put forth several Questions of this Nature, *Thou that hast the Riches of this World, couldst thou not relieve thy poor Neighbours more than thou hast done? And thou that hast sworn, mightest not thou have sworn fewer times than thou hast done? And thou that hast kept evil Company, mightest not thou have refrained from them more than thou hast done?* These, with several more. And I applied this to my self; When I said the Lord will make me free, if I am obedient to Him, could I not be more obedient than I have been? could I not think of other things to prevent those Thoughts and Desires arising in me? And I was speechless as to that, but to heal up my self in this thing, I would be wiser, I would take better heed for the time to come; but e're two or three days to an end, I was taken in the same Desires again: yet did I comfort my self in this also, hoping that I should overcome it before I died, before my departure out of this Life;

Life. But then it arose in me, When should the departure out of this Life be? and I had no ground for any thing, but that it might be the very next hour after I had broken the Commandment of the Lord. Then did my Burden become exceeding heavy, finding no deliverance; then I down on my Knees before the Lord many a time in Prayer to Him, with Sighs, and Groans, and Tears, beseeching Him for Power to withstand this Evil that I was taken in so many times, but I found no deliverance nor power that was given me, though I prayed earnestly, and in several ways; as in Prayer learn'd by the Letter, viz. the Lord's Prayer, *Mat. 6.* and I prayed in or by the Spirit, as I thought, and to Christ in me, and to Christ in the Heavens, according to that God who filleth Heaven and Earth. Thus for several Weeks was I in this trouble, making my Condition known to no one, because I would not be perswaded to any thing, but did wholly rely upon the inward Instructions of the Lord. Thus did my Hope perish, my Burden increased, Destruction was set before me; seeing no deliverance any manner of way, so that I might say in some measure, *The Snares of Death did compass me about, and the Pains of Hell took hold on my Soul;* having nothing to say for my self, but the Lord might justly punish me, because I could not say but I might have been more obedient than I had been. When I reflected upon my self, I might have thought of things to prevent those Desires more than I had done; and this dwelt with me, Who knows but the Lord had delivered me, if I had always thought to the utmost of my Power on Thoughts which were good, to prevent those evil Desires in me? After all this, when I was *One and Twenty Years of Age*, and somewhat more, being alone bemoaning my Condition, what would become of me? the Lord cast these words into my Heart, *Christ died for me:* And in the meditation of them, the Lord gave me light into them, opening mine Understanding to see that it was *in my place, in my room, in my very stead*, and set it before me by this thing; Suppose I was a Murderer in this Kingdom of *England*, and by the Law condemned to Death, and was carried to the place of Execution, and was at the point of Death; and a Friend unknown to me, of his own free Will offered

offered himself, being no way guilty of the Fact, to die for me, to bear the Penalty of the Law in my room, his Life went for my Life, and I went free? Then was I as one afrighted, or in a maze, to behold the wonderful Love of God; and the change which was with my Soul in a moment, in the turning of an hand, from Sorrow to Joy, from a burdened State to a free, from Death to Life, from Hell to Heaven, even in a moment; saying in my Spirit, *Who would but love such a Lord as this!* But ere a quarter of an hour to an end, it was clouded again; for the Devil had two Cards yet to play, which were Objections against the Doctrine of Christ making Satisfaction for all my Sins, both past, present, and to come; and now he came with Power to drive me into them; they are these, *Looseness and Despair.*

But first, upon the Subject of *Looseness*, Rom. 6. 1. *Shall we continue in Sin, that Grace may abound?* For if I am justified by looking unto the Sufferings of Christ for all my Sins, and to be saved thereby, then may I take my swing in Sin, and go on in my Course. To be satisfied in this, I brook my self to search the *Scriptures*: if the Servants of the Lord in Days past did so, and found that they did no such thing, but did always reprove for it, having much Satisfaction from Rom. 6. most eminent for this thing; By which thing I was pretty easily turned from this thing, but in my Search met with that Passage, Rom. 3. 25. *Whom God hath set forth to be a Propitiation through Faith in his Blood, to declare his Righteousness for the Remission of Sins that are past* From whence I did apprehend that Christ died for the Remission of my Sins which I had committed before He did manifest his Love to me; but afterwards I was to work for Life and for Salvation, and to keep all his Commandments, or else Hell would be my Portion: And being taken in the same State of Sin as I was before, Convictions grew strong upon me, my Burthen grew heavy upon me, inasmuch that I did say at length, *Christ was of no Advantage, of no profit to me*; if he had never died, it had been as well with me. Under which troubles I was a great while, until the Lord gave me light into two *Scriptures*, which did in some measure relieve me, which are these, Rom. 10. 9. *That, If thou shalt confess with thy mouth*
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the Lord Jesus, and shalt believe in thy Heart that God hath raised Him from the Dead, thou shalt be saved. Heb. 10. 14. For by one Offering He hath perfected for ever them that are sanctified; And being able to see a Sanctification by being justified by the Death of Christ, and viewing the Word [ever] I had much relief, yet was I not at quiet, having not settlement of Spirit, but had Reasonings lay in the Bottom of my Heart in this manner, *If I might not go on in Sin, and when I did not go on in Sin, my Works did not make any thing for my Justification, for I was Justified without them, then what use were they for, or for what end?* And the Lord gave me light into Four Things which did greatly settle me, which are these;

First, It was for the Glory of God in my Generation, and for the Honour and Praise of his Name, which hath begotten a lively Hope in me, through Jesus Christ.

Secondly, To manifest my Love to Jesus Christ, which gave his Life a Ransom for me; For how should I make it appear that I love Him, but by keeping his Commandments?

Thirdly, To convince the World of Sin, by my refraining from that which is evil.

Fourthly, It is my Duty, as I am a Son to God in Jesus Christ, to keep his Commandments, and to obey and do his Will: from whence I had settlement in my Spirit, having Joy and Peace with God through Jesus Christ; seeing a Beauty in Death now more than in Life often-times, because then I should be freed from the Corruption of my Flesh, and be at rest with the Lord. It being near Eighteen Months since I had the view of the Love of God in Jesus Christ: After which time I was desirous to have some Discourse with some that I judged honest Men, that I might see whether there was a Difference between them and me, and accordingly had, retaining to my self most part of my Experiences: After which I returned for the most part to my former Life, keeping little Company, yet aiming to grow in the knowledg of the Mysteries of God in Jesus Christ.

Having after this manner been carried on by the Will of God, having known two Faiths, two Joys, two Peaces, and two sorts of Hope, perhaps it may be thought requisite to speak something as touching the difference between them;

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For satisfaction therefore I will insert some few things by way of Question and Answer.

Quest. Was that Light by which I was convinced of Sin, and by Obedience thereunto thought I should be brought into the Image of Christ, and in that Righteousness be accepted with God, and delivered from the Wrath to come, Was it the Light of the Spirit of Christ, Yea or Nay?

Ans. Nay; if I may judg of the Tree by the Fruit.

Quest. What Light is it then?

Ans. The same with that which the Heathens had by Nature Sixteen Hundred Years since, mentioned Rom. 2. 14.

Quest. How know I that, since they lived so many Years before my time?

Ans. Because it chiefly pointed unto the same things which are recorded that they did, namely the things contained in the Law.

Quest. What things did I see, or what things did I apprehend by that Light, which now I see are false things?

Ans. Three things I shall Name at the present; First, I did apprehend by the Light within, that the Motions, the Desires which arose in me to Evil were no Sin, if I did not consent to Act according to them. Secondly, That the Doctrine of Christ making Satisfaction for all my Sins, was a Doctrine tending to Looseness. Thirdly, I thought by the Righteousness in which I lived, wrought in me by the Light which I thought was Christ himself, I then judged I should be saved at the Day of Judgment.

Quest. What do I now apprehend by the Light of the Spirit, which is now in me, as concerning the First of these Three?

Ans. I apprehend that every Motion and Desire arising in me to Evil, tho not consented to, nor put into Action, is a Sin against God; because it doth spring from the Corruption of Mine own Flesh, and from the Root of Bitterness dwelling

ling in this Body ; wherefore if this Body be mine, then is that which dwelleth in it mine.

Quest. What do I apprehend concerning the Second ?

Ans. To this I say, Far be it from me that I should say, That Christ being offered once for all, should be a thing tending to Looseness, having found by Experience, Faith in this Doctrine is the only Spring from whence true Christian-Works do flow. For so soon as ever the Lord gave me light into that Doctrine, and seeing a Glorious view of Christ, that very moment was my Soul drawn out in Love to serve the Lord, and to keep his Commandments : From whence my Faith is, That whoever counteth it a Doctrine tending to that purpose, they never truly knew the Want of a Saviour : For how irrational a thing would it be, if I was a Slave in Turkey, or in some other barbarous Nation, out of which Servile Work I could by no means nor art deliver my Self ; and in the midst of my Bondage a Nobleman of mine own Countrey, of his own Free and Voluntary will ransom'd me home, would it not engage my Soul to love the Man that redeemed me out of Bondage ? much more being delivered by Faith out of Bondage and Slavery from the Devil. And how should we manifest our love to Christ, but by keeping his Commandments ?

Quest. What do I apprehend as to the Third thing ?

Ans. If I had never known another Righteousness than that which I attained unto, or could attain unto by that Light and Power which worked in me before Conversion, I must have expected my Portion in the Lake of Fire and Brimstone, to be tormented Day and Night for ever : For in the greatest of my Purity, and the highest Degree of Perfection, there were lingering Desires to Evil that dwelt in me, which would have led me to Evil ; which Desires I could not be delivered from any manner of Way, which was the Cause of my Grief and Sorrow some considerable time, until the Lord opened mine Eyes, and shewed me Salvation by a Person wholly without me, which Person is Jesus Christ, whose Righteousness

Righteousness being imputed unto me, and accounted as mine own, that Righteousness being every way compleat, he having fulfilled the Law of God in every respect, by submitting unto this, and accepting of this as my own, I had Peace of Conscience, which no otherways I could attain to. Now by the light which every Man hath, saw I no Beauty in this; But by a Light which every Man hath not, did I see a Beauty in this: From whence I may conclude what that Light which every Man hath is, for every Man in Reason seeth not a Beauty in this Righteousness.

Quest. Had I not Joy, and Peace, and Quietness in my Spirit when I was obedient to that Light in me, which reprov'd me for Sin? And doth not the Scripture say, The Kingdom of God is Righteousness and Peace, and Joy in the Holy Ghost? Wherein do they differ then?

Ans. I had a Joy, and a Peace, and a Comfort in both states; But the Joy of the first was not so great as the Joy of the Second: For as *Israel* was in *Egypt* under hard tasks, *Exod. 5.* And so long as they fulfilled their Tasks, doubtless they had Joy, and Peace, and Quiet; which when they did not fulfil, they were beaten: But doubtless they had more Joy and Peace when they were brought into *Canaan*, where the Tasks were not laid upon them. So was it with me; So long as I did obey that which did reprove me for Sin, I had peace and quiet, judging my Condition happy: But I found a greater Joy and Peace, when I saw Salvation by the Righteousness of *Christ* without me, being a more compleat and surer Righteousness than that wrought in me; being hereby delivered from Fear of Miscarriages, to the loss of my Salvation.

Quest. Was there not a Power when I obeyed the Light, reprov'ing me for Sin, which did deliver me from sinning, and gave me Strength to do that which was good, and right, and just before God and Man, and would carry me through Sufferings for it, with Peace and Comfort, if I submitted unto it, according to that

passage, To as many as received him, to them gave he Power to become the Sons of God ?

Answ. Yes, There was a Power which did deliver me from sinning outwardly, or doing any thing to wrong my Neighbour, or telling Lies, but choosed rather to suffer anger than to do it : whereas if I had lied, I might have been free from it, it bore me up when I was hissed at for what I did to my Face, saying, These are the things which I must look for, it was the portion of Christ when He walked upon the Earth, and I must not wonder at it, the *Scripture* saith it, *For it is enough for a Servant to be equal with his Lord* : But notwithstanding I met with a time when I could not have Peace of Conscience by that Power within me, but by the powerful Work of God without me, in preparing a Body which was perfectly holy to die for me, to bear my Sins in my place, in my room, to free me from the Curse of the Law, imputing his Righteousness unto me ; To as many as receive this, gave he Power to become the Sons of God, being manifest to me in the Spirit at that time I mentioned before, working Faith in me ; which Faith engageth to serve the Lord : By this Faith I had Peace of Conscience ; this was the Power of God unto Salvation to my Soul according as it is written, *The Preaching of the Cross is to them that perish, Foolishness ; but to them which are saved, it is the Power of God.* 1 Cor. 1. 18.

Quest. Do I despise that Light, Knowledge, or Conscience which reproveth Man for Sin in him, and judg it not to be obeyed ?

Answ. No ; I believe it is the Duty of every one to walk in the Commandments of the Law of God, and to keep a Conscience void of Offence, according as it is written, *Holding Faith in a pure Conscience* ; hoping to be found in the same my self.

Quest. For what Ends do I desire to be found in Obedience to this Light ?

Answ. Because it is my Duty to God ; Not for Life, but from a Principle of Life ; not for Salvation, but because I have
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have Salvation through Faith in Christ; not that my Peace might be made, but because my Peace is made already; not that I might get into the Love of God, but because I am in the Love of God through Faith in Christ, who gave himself a Ransom to redeem me from the Curse of the Law, He being made a Curse for me.

Friends, To whom these few Lines may be presented, written by the Hand of him who is Weak in Knowledge, and of low Degree, having done this at the request of my worthy Friends, who thought it might be of use to those which might be in the like Trouble as I have been. After the viewing of this, many Censures do I expect: perhaps it may be said by most, I was no such Person as I have here expressed my self to be; which if it be, I matter not: God knoweth the things I have been led through, my Conscience also bearing me Witness to the things I have written, and therefore leave it to the Souls in Christ to judg. Perhaps it may be further said of me, That I have written some things herein out of Envy and Malice. To which I answer, I have not written any thing herein out of Envy or Malice; but for the relief of those that are in trouble, if the Lord please to make it instrumental by his Spirit for that end.

Perhaps it may be said, *I could not attain to Joy, and Peace, and Comfort by Obedience to the Light reproving me for Sin; seeing I walked not in all things as the Quakers did.* To which I answer, I have seen one of them do that which another of them had not Freedom to do; yet I believe he that did it had Peace in what he did, because he saw no Evil in it; why might not I have Peace and Joy in my Spirit, though I did not walk in every Point as they did, seeing I did that which I believed was good in the sight of God, when I durst not do that which some of them did? Perhaps it may be said, *This is nothing but an invented Story of mine own, having picked up here and there a word by Head-knowledge, seeing I was not in open Profession with them which expect Salvation by Obedience to the Light in them.* To which I say, Though I was not in open Profession with them, yet was I of the same Faith, and sought

fought my Salvation the same way. And as to taking hold of Words, or inventing Stories, I leave it to those induced with the Spirit of God to judg, Whether it be in the Power of Man to place aright such things as I have spoken, without experience of these things; Though I might speak other things as concerning my Judgment both then and present, which was not by the perswasion of any one, as may appear by what I have said before: Who once wondered why the Law writtē by *Moses* was retained, seeing there was another Law given since him by *Jesús Christ*, whose Law I was to obey. But I thought it was retained for a Memorial of what was in Days past, as though that Law given by *Moses* did differ from the Law of *Jesús*: But if there be another Law by *Christ*, it is the Law of Faith, and not of Works, which is the *Moral* Law. For if *Christ* made a difference, it was in the *Ceremonial* Law, which was then in *Type* and *Figure*, but now in *Substances*: For our High-Priest is not entered into the Holy Place made with Hands, but into Heaven it self; not with the blood of Bulls or Goats, but with his own Blood; because he gave himself an Offering and a Sacrifice to God, and He bare our Sins upon his Body on the Tree, by the which we have Peace with God: But as to the *Moral* Law, or the Law of *Works*, I do not know any change in that, though I once thought there was from that of *Matth. 5.* where he saith, *Ye have heard that it hath been said by them of Old time: but I say unto you,* as concerning the Oath and other things there mentioned, where He interprets the Law: For he saith, *He came not to destroy the Law, but to fulfil the Law.* Neither do I find in those places, where He speaketh of putting his Law in their inward parts, that He doth mention another Law, or a part of that which then was: But the Law is of the same length and breadth that it was, and doth require as great a Righteousness to be saved thereby, as ever it did to them which expect to be saved and accepted with God by Works: Then how much doth it concern them which look for Salvation by a Righteousness in which they Live; seeing the *Scripture* saith, *He that is in Christ, ought himself so walk even as he walked?* 1 Joh. 2. 6. Now

Now how did Christ walk? Christ so walked, that He fulfilled the Law of God, *Thou shalt love the Lord thy God with all thy Heart, with all thy Soul, and with all thy Strength, and thy Neighbour as thy Self.* He was the Just One which was offered for the unjust, in whose Mouth was found not Guile, which in Himself knew no Sin; For he did that which was pleasing in the sight of God always, at all Times, *Joh. 8. 29. 2 Cor. 5. 21.*

But it may fall out, these few Lines may be presented to the Hands of some one or other, which in their Hearts may say, as I once said, I have done the Will of the Lord, and I have kept all his Commandments; and if the Lord should take me out of this World, I have no Sin to answer for, but my Condition is good, I need not to fear.

For the trial of which, I shall repeat the things by which the Lord wounded me, with some Additions: But first remember these *two* things; *First*, The Lord seeth not as Man seeth; for Man looketh upon the outward appearance, but the Lord looketh on the Heart; for the Lord doth require the Heart, in what He hath commanded Man to be found in, *1 Sam. 16. 7. Prov. 23. 26.* *Secondly*, All things are open to Him, and He knoweth the Heart, and every Thought and Desire thereof, and there is nothing hid from his Eyes, *1 Joh. 3. 20. Luke 16. 15. Psal. 94. 11. Heb. 4. 13.* Now to the things by which I was wounded, thou may'st remember the Law is, *Thou shalt love the Lord thy God, and thy Neighbour as thy self*; under which is comprehended these words, *Do unto all Men as thou wouldst be done unto.* Now ask thy self, Wouldst thou have thy Neighbour speak an evil word of thee? which I believe thou wouldst not; then thou must not speak an evil word of thy Neighbour. Wouldst thou not that an evil Thought should arise in him concerning thee? then thou and I ought to do the same to him. If thou hast done a thing that proveth an Injury, or a Wrong to any Man unawares, Wouldst thou in thine Heart he should say, nay, have such a thought in him, that thou didst it on purpose, out of Envy, or Malice, or some Spite towards thee, to do thee a Mischief?

chief? See that thou do the same to him; or this will follow, *Cursed is every one that continueth not in all things which are written in the Book of the Law to do them.* Again, it is said, *Love your Enemies, do good to them that hate you, &c.* Which must be out of a pure Heart, for the Lord looketh thereupon. Now ask thy self, O Man, Art thou of the same frame of Spirit to him that is thine Enemy, as thou art to him that is thy Bosom Friend? Art thou of the same Temper, Affections, Coldness in thy Spirit at all times, to him as thou art to thy Friend? If he wrongeth thee, is there not something in thee, in thy Heart, that would avenge thy self of this Man? Doth it not say in this Language, *He had as good have held his Tongue, or he had as good not have done this thing, or that other thing, for I will do him as good a kindness another time?* If he had done wrong to thee, or some evil thing, dost not thou declare it abroad, to make him odious or hateful, and to be a wicked Person in the Eyes of all? or is it not in thy Heart at sometimes thus to do by him? *Tit. 3. 1, 2, 3.* If he be one that hath stood as an open Enemy against thee, or one that thou hast received some Damage or wrong by, though thou durst not Avenge thy self of him, yet hast not thou rejoiced in thy Heart, and did it not make thy Heart glad, and didst not thou clap thy Hands as it were, when some Evil hath befallen him, or some other hath taken vengeance? If thou hast, is not this to take pleasure in them that commit wickedness, *Rom. 1. 32?* And is this to do unto Man as thou wouldst be done unto? and the Lord will not let such Sins go unpunished, *Ezek. 25. 6.* Then this will follow, *Cursed is every one that continueth not in all things written in the Book of the Law to do them.* It is further written, *Matth. 5. Thou shalt not commit Adultery; but he that looketh upon a Woman to lust after her, hath committed Adultery with her in his Heart, and so of all other Evils:* And dost thou never look upon a Woman, having this arising in thee, saying, *Would I might have my Pleasure, my Hearts delight with this comely person?* Also it is farther said, *Thou shalt not covet any thing that is thy Neighbours.* Now dost thou at no time say in thine Heart, or have such things arise in thee, saying, *Would such*

a Man's House or Lands were mine? Or, is he in a fair Trade? Dost not thou desire or wish in thy Heart, *That thou couldst get into his Trade?* or, Doth he live bravely in the World? Dost not thou desire his Trade, that thou mightest live as he? Or, art not thou ready to envy him, because thou canst not do as he doth? If there be any such things as these, it is not right in the sight of God, *Hebr. 13. 5. 1 Tim. 6. 8.* Art thou a Servant, art thou at all times content in thy Heart with thy Wages? Doth not something arise in thee to the contrary, *Luke 3. 14?* If there be any such things, though they are not known to Man, yet God knoweth them all, and they are enough to bring Man under the Curse. Now all these things ought to be done at all times, *Deut. 18. 19.* For Christ did that which pleased God always. After all these, and hundreds more that might be reckoned up, if thou canst say thou dost them, it will be required, whether thou dost them all purely out of Love; for whatever is done, if it be not in Love to God it availeth not. Now if thou keep the Commandments of the Lord, and walk in his holy Statutes, that thou mightest get into his Love and Favour, and that thy Peace might be made thereby, and that thou mightest be free from Condemnation, Hell, Death, and eternal Torment; I cannot judge it to be purely of Love, as though thou wast Free from fear of the Wrath of God to all Eternity: For suppose *two* Men in this Nation should commit Treason, ye know the Law is Death; but the King thereof being merciful, pardoneth the first for ever, and solemnly engageth never to punish him according to the Law, in token of which he maketh him his Chamberlain, or other Officer, promoting him to Honour? Unto the *second* he saith, I will forgive thee also: If thou for the time to come hearken to me, and keep all my Statutes, thou shalt be advanced to the like Honour; but if thou walk in Disobedience to my Will, I will assuredly cut thee off. Whether of these *two*, judge ye, serveth the King purely in love? So is it in this Case: if thou dost walk in the Commands of God, that you mightest be delivered from the Wrath to come, it is a slavish thing; out of this number did the Lord find Arrows to wound me with. I had several *Objections*, which perhaps may be in the

Spirits of some. I will name some, and answer them as I am able.

Object. 1. *If I do walk in all things which the Lord hath made known unto me, is it not enough? Will the Lord punish me for that which I do in Ignorance?*

Ans. Art thou ignorant? May not I bring thee into the number of those that are willfully ignorant, or willingly ignorant, seeing the *Scripture* saith, *The knowledge of Sin is by the Law?* Rom. 3. 20. & 7. 7. Wherefore, hadst thou searched the Law, and enquired into the Mind and Will of God to the utmost of thy Power, mightst not thou have attained to more Knowledge than thou hast done in the Law of God? But if thou art ignorant, thy Ignorance will not excuse thee. For the Lord did institute an Offering for Sin committed in Ignorance, which declares He required Satisfaction to be made for all Sin, if committed in Ignorance. Also he that knew not the Will of his Lord, and did things worthy of Stripes, is not to be freed, *Lev. 4. 2, 3. Luk. 12. 48.* Sometimes I have had this *Objection*, but am satisfied as followeth.

Object. 2. *There are Temptations arising in me to Evil; but Christ was tempted, and was it not so with him? had not he these arising in him?*

Ans. No. If those Temptations do proceed from the Lust of the Flesh, which the *Scripture* mentions, *Jam. 1. 14. Rom. 1. 27.* then had he none; *For he was in the Form of God, thought it not Robbery to be equal with God:* seeing he was the Son of God, he was his righteous Servant, the Man, his Fellow; He was Holy, Undeiled, knowing no Sin; therefore he had no sinful Nature; then was there no Temptations, no inclinations, no desire to Evil in him proceeding from from his Flesh. *Col. 2. 6. Isa. 53. 11. Zech. 13. 7. 2 Cor. 5. 21. Luke 1. 35.* But if you say, these Temptations and Inclinations proceed from the Devil; then had he none, for he saith, *Joh. 14. 30. The Prince of this World cometh, and hath nothing in me.* If then he had nothing in him, then he had not so much as a place to stir up evil Motions, or evil Desires in Him: for when he was tempted, the Devil spake to him with a Voice, as I conceive, from those Passages which say, he said unto

unto him, *Mat. 4. Luk. 4.* which I do not remember is mentioned on that account, but in *Gen. 3.* to them in *Paradise.*

Object. 3. But this is a *Third*, which lodged long with me, *The Lord hath commanded Man to walk in his Law, to love the Lord his God with all his Heart, Soul, and Strength, and his Neighbour as himself; and if it be not attainable, wherefore did the Lord command it.*

Ans. In these things have I found the Law to be of use.

1. By it I was convinced of Sin Spiritual.
2. And saw the height and strictness of the Righteousness which the Lord did require for Salvation.
3. My failings and inability to keep this Righteousness.
4. To humble me, and lay me at the Feet of God for Mercy.

5. That my proud Spirit might submit unto the Righteousness of a Person acted without me, which before would not.

6. The Commands of God to Holiness were of use to me, when I was stirred up to *Ranting*, to turn the Grace of God into Wantonness; and sin, that Grace might abound.

7. Also when I was falling into Despair of the Grace of God (saying) Christ died for the remission of Sins committed before he manifested his Love to me; but afterwards I must work for Life and Salvation, keep all the Commandments of the Lord, or else Damnation will be my portion.

Then it was of use to me to turn me, or drive me to the Grace of God; because I saw I could not come up to the height of those Commands.

8. And is of use to me to this day, when I consider the Height and the Depth, the length and the Breadth of the Law of our God, to cause me to prize the glorious Gospel of *Jesus Christ*, in which is Justification, Sanctification, Redemption: to include all, sure Salvation, being lifted up through Faith in Christ, above the Law and the Power of Works, Death and Hell; that from henceforth we should serve him without fear, to the Praise of his Holy Name for ever. *Amen.*

Having thus run over the *Heads* of these things, it pleased the Lord I should be hamper'd in, and according to the knowledg He hath given me, I have laid them down, if hap-
ly

pily they might be of use to others ; not as though I were able to contend and Answer all Objections that my Adversaries may raise against me, having had but a little time in these things. And though I am compassed about with troubles, yet will I call upon the Lord for Strength to stand up under them : For in my Infancy in Christ, great was my trouble, yet did the Lord bear me up, and deliver me, which giveth me ground to believe, He will yet stand by me, and strengthen me, and preserve me unto his Heavenly Kingdom.

Many more things might I reckon up, but in those may be seen these *two* things. *First*, The Backwardness of Man ; the Unwillingness of his Spirit to come unto Christ, and submit to his Righteousness. *Secondly*, Being come to see this Life and Salvation by the Death of Christ alone, how ready is Man to forsake it and join something with it, some Works, some Duties, some-thing which pleaseth Man, and eclipses the Glory of Christ, then all is well enough : Unto this I might reckon up many things ; but this I say, The Light of the Gospel to me, for many Months, was as the light of a Glowworm by the way-side, a small thing ready to be passed by ; or as a By-way, in comparison of the chief Road to the great City, the heavenly Jerusalem : It was so much against Reason, being without the Works of the Law ; The way of the Gospel is as an unbeaten Path, the Lord knows People walk not by Troops in it : For the Gospel is too glorious for Man's Reason to comprehend : Therefore the Law is embraced, and Errours do flow as Water from a Spring ; but forget not this, That by the Will of God ye are sanctified, through the Offering of the Body of Jesus once for all ; He is our Righteousness, our Peace, our All, we are compleat in Him, perfected for ever through Faith without the Deeds of the Law, this will stand when all the rotten righteousness of Man shall fall : Therefore unto the King Everlasting, and only Wise God, be Glory, Honour, and Praise for ever and ever.

W. P.

F T N I S.